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INTRODUCTION

1.1 Preamble

The specificity of the person is that he tries to understand the environment surrounding him, so to understand the environment; he has to do research work so that he can do enough for his needs. There is a community where human beings live on earth, and social events are also there. Social events are the actions, behavior and ways of contemplation of the people living in society. Sometimes a person does a good job, sometimes even doing bad things. Good activity means good thoughts, good feelings, and good work for society. Bad activity means misconception, evil spirit and evil work for society. If we want to see that a person sometimes works very well, sometimes he does a very bad thing. Why duality is continuously going on inside a person? Why a person dose’s mental pricing change? Why do people change their mental values, thoughts and behaviors? How can a person keep control even after attempting himself? In today's world, many people commit suicide due to mental stress. The most serious thing is that collective commit suicide. With the desire to be successful in today's intense competition, people struggle more physically and mentally than their own. As a result, a person's physical and mental health is spoiling. The person suffers from acute depression due to disadvantages and experiences difficulty in adjusting with his life. Yoga can be very helpful if a person wants to get rid of their problems, want to live happily, maintain physical and mental health.

1.2 Yoga

The word yoga comes from the Sanskrit word Yuj, which means union of the individual and universal consciousness. The Rugveda is one of the old most and most sacred books in human history, having been writer 8-10 thousand years ago. Yoga is a part of this Vedic literature and was propounded by Maharishi Patanjali nearly 5000 years ago. He elucidated eight limbs of yoga, namely - Yama (Social Ethics), Niyama (Personal Ethics), Asana (Postures), Pranayam (Life Force), Pratyahara
(Turning the senses inwards), Dharana (One-pointed Focus), Dhyana (Meditation) and Samadhi (Merging with the self).

Yoga is a way of better living. It ensures great or competence in work and a better control over mind and emotions. Through yoga one can achieve both physical and mental harmony. Health is the greatest blessing of all. Health is not just the absence of disease. To enable the individuals lead a life of complete physical, mental and social well-being and not mere the absence of disease or emaciation. Physical Education may provide the right direction and needed actions to improve the health of members of any community society, country and the world as a whole. An educational system encompassing the mental, emotional, social and physical dimensions of health becomes imperative to bring about all around development in children.

1.2.1 Meaning and Definition of Yoga

Yoga is the movement of the body through different condition, postures and poses.

"Yoga is not just exercise and asanas. It is the emotional integration and spiritual evection with a touch of mystic element, which gives you a semblance something beyond all imagination."

- Sri Sri Ravishankar (1982)

"Samatvam yoga uchyate."

- Lord Krishna (Bhagavad-Gita, 2/48)

"Yoga is the way or method through which internal and external facilities of man meets in totality and changes occur and by which may achieve God or feel his existence and may become the part of him."

- Sri Aurobindo (1999)

1.2.2 Types of Yoga

Different types of yoga are as follows.

- Ashtanga Yoga
- Hatha Yoga
• Jnana Yoga
• Mantra Yoga
• Bhakti Yoga
• Kundalini Yoga
• Karma Yoga
• Kriya Yoga
• Swara Yoga
• Raja Yoga

1.2.3 Benefits of Yoga

1. It develops the physical stability (stagnation).
2. It keeps a person youthful.
3. It consolidates the hamstring, calf and bark muscles.
4. It disengages the stiffness of combined, particularly at knee, hip and ankle.
5. It removes excess fat in the abdominal region.
6. It gives more flexibility to the vertebral column.
7. It is utmost remunerative to the spinal column.
8. It will enlarge the thoracic cavity.
9. It consolidates the back and tummy muscles.
10. It helps to make the maximum range of movements in all directions in the hip combined.
11. It develops the balancing buts in the body.
12. It loosens the spinal column.
13. It reduces the excess fat in the side ways.
14. It consolidates the ankles and tones the mussels of the legs.
15. It encourages the spinal cord growth.
1.3 Psycho-Physical Stress

Stress is a general term applied to various psychological (mental) and physiologic (bodily) pressures experienced or felt by people throughout their lives. The concept stress is generally used in the common sense world and in the psychological studies. Stress may be physical stress or mental stress. Stress generally refers to the physical or mental tension a force that causes strain physically or mentally. To put it in a psychological sense, stress is a response to an external force threat that involves fear, anxiety, anger or irritation. In physiological sense, stress refers to server physical discomfort, or physical strain or some physical impairment. The environmental components are strong or severer it causes physical stress and strain. Man experiences stress in the environmental situation. When there are heavy demands on him, which may impair his adjust mechanism or resources.

1.3.1 Definition of stress

Stress is defined as “a state of psychological and physiological imbalance resulting from the disparity between situational demand and the individual's ability and motivation to meet those needs.”

In a medical or biological context stress is a physical, mental, or emotional factor that causes bodily or mental tension. Stresses can be external (from the environment, psychological, or social situations) or internal (illness, or from a medical procedure). Stress can initiate the "fight or flight" response, a complex reaction of neurologic and endocrinology systems.

Man in the environmental conditions face several physical stressors such as heat, cold, humidity, natural disasters like floods, earthquakes, storms, depression of the climatic conditions and so on. Further there are various types of environmental potions caused by dumping of toxic wastages and garbage’s in the public places and polluting the air, water and the living areas result in producing virus or micro-organisms which may cause human and affect the behavior of the people, all these cause stress to human beings and these are stated as the environmental stressors.
These environmental stressors cause harmful reaction in the individuals. There is increased heart rate, blood pressure and glandular secretions. The other state of reaction to the stressors is resistance. But this may take place only to certain extent. For example in the case of the environmental component, temperature, it could be tolerated only to certain level. If the environmental temperature is increased above the normal level, then there is a severe sweating all over the body and if the same condition continues for a longer period then the body get dehydrated and it result in disorganization and death.

1.3.2 Types of Stress

(1) Acute stress

Acute stress is the most common type of stress. It’s your body's immediate reaction to a new challenge, event, or demand, and it triggers your fight-or-flight response. As the pressures of a near-miss automobile accident, an argument with a family member or a costly mistake at work sink in, your body turns on this biological response. Acute stress isn't always negative. It's also the experience you have when riding a rollercoaster or having a person jump out at you in a haunted house. Isolated episodes of acute stress should not have any lingering health effects. In fact, they might actually be healthy for you, as these stressful situations give your body and brain practice in developing the best response to future stressful situations.

Severe acute stress such as stress suffered as the victim of a crime or life-threatening situation can lead to mental health problems, such as post-traumatic stress disorder or acute stress disorder.

(2) Episodic acute stress

When acute stress happens frequently, it’s called episodic acute stress. People who always seem to be having a crisis tend to have episodic acute stress. They are often short-tempered, irritable, and anxious. People who are “worry warts” or pessimistic or who tend to see the negative side of everything also tend to have episodic acute stress.
Negative health effects are persistent in people with episodic acute stress. It may be hard for people with this type of stress to change their lifestyle, as they accept stress as a part of life.

(3) Chronic stress

If acute stress isn't resolved and begins to increase or lasts for long periods of time, it becomes’ chronic stress. This stress is constant and doesn’t go away. It can stem from such things as poverty, a dysfunctional family, an unhappy marriage and a bad job.

Chronic stress can be detrimental to your health, as it can contribute to several serious diseases or health risks, such as heart disease, cancer, lung disease, accidents, cirrhosis of the liver and suicide.

1.3.3 Psychological and Physiological - Stress Theory

Having discussed the problem of levels on analysis, distinguished among the subject matters of sociological, physiological, and psychological stress, and with a theoretical system within which to view psychological stress, it is possible now to consider some of the parallels and interplays between the psychological and physiological system of analysis. The theory of physiological stress that dominates stress formulations today is that of Selye (1956). Its outlines are general enough to sketch briefly as a prototype of physiological analysis.

1.3.3.1 Physiological Stress as Conceived by Selye

According to Selye, when tissues are assaulted by a noxious agent, the anterior pituitary gland of the animal is stimulated, resulting in the discharge of adrenal-corticotrophin hormones (ACTH) into the blood stream. This further activates the cortical tissues of the adrenal glands. Two types of hormone are secreted by the adrenal cortex, anti-inflammatory and pro-inflammatory corticoids, Inflammation walls off the invading organism or substance from the rest of the body, and anti-inflammatory hormonal activity is subsequently necessary to counteract the inflammation. When these "defensive" reactions are excessive or prolonged, they
produce disease of their own-for example and arthritis and these diseases Selye terms "diseases of adaptation."

The physiological reactions of the animal in defense against the effects of noxious agents' constitute a syndrome, an organized pattern. Some of these are nonspecific and superimposed on the specific local effects generated by the noxious agent. The "general adaptation syndrome" refers to the universal bodily defenses that are mobilized regardless of the specific nature of the assault. Thus, a wound will produce general effects similar to prolonged exposure to severe cold or infectious disease. Since psychological stressors also produce the syndrome by being apparently "noxious," psychologically oriented experimenters have made use of measures of serum or urinary hydrocortisone as one of the measures of stress reaction. As in the case of autonomic nervous system reactions, these hormonal secretions represent a point of convergence between psychological-and physiological-stress analysis.

Just as in the study of the psychophysiology of the autonomic nervous system we saw indications that there is some competition between that view which emphasizes the general, nonspecific reactions (general arousal theory) and that which focus on specifics (the concepts of stimulus and response specificity), so in the biochemical sphere there are also protagonists of the general adaptation syndrome and those who emphasize that reactions to noxious conditions such as anoxia are different from reactions, say to severe cold. While Selye's major contribution to thought has been the concept of nonspecific adaptation, and this view has dominated thought and research for a number of years, neither position invalidates the other. It is a matter of choice of perspective and research strategy for finding useful generalizations that increase our capacity to understand and predict the complex pattern of reaction to physiologically noxious and psychologically threatening conditions. Selye (1950) describes three stages of the stress response: the alarm reaction, the stage of resistance, and the stage of exhaustion. The initial alarm reaction has two phases, the first of which the "shock phase," represents the initial and immediate effect on tissues of the noxious agent.
This is characterized by various signs of injury-for example, the reduction of body temperature and the lowering of blood pressure. The second part of the alarm reaction is the "counter shock phase" which appears to represent active defensive efforts on the part of the system. It is reflected in an enlargement of the adrenal cortex and an increase of adrenal cortical secretions. Among other things, a rise in blood pressure and often a rise in body temperature are produced. The symptoms of each phase of the alarm reaction can apparently be quite different.

Following the alarm stage is the stage of resistance which appears to merge with the counter shock phase of the alarm reaction. It is characterized primarily by an increased resistance to the stressor agent and a decreased resistance to other stimuli. Thus, adaptation to one agent appears to occur at the expense of resistance to other agents.

Finally following long exposure to stress of great severity, exhaustion occurs in which adaption wanes, many of the symptoms of the alarm reaction reappear, followed eventually by death.

Selye is somewhat inconsistent in his use of the term "stress", sometimes refereeing to stress as the adaption syndrome itself, sometimes as the diseases of that adaptation, that is, the wear and tear on tissues produced by the adaptation syndrome. It would be more consistent to identify stress as the first part of the alarm reaction which Selye calls the shock phase and to consider the adaptation syndrome itself, that is, the physiologically integrated efforts of the system to defend against the stressor effects, as adaptive mechanisms which may indeed be noxious (a further stressor) in themselves under certain conditions. In any event, since the stages are differentiated clearly from each other, the terminological looseness is a comparatively minor problem. Our suggestion of employing "stresses" as a generic term obviates some of this difficulty.

One way to see parallels and convergences between psychological - and physiological - stress theory is to attempt to portray the two kinds of analysis side by side and to
look of formal similarities and interaction between the systems. In table-1.1 we have schematized the bare outlines of Selye's way of looking at physiological stress, and the way in which psychological stress has been conceptualized in this book. Details are left out in order to emphasize the general outlines of these systems. Both systems are presented in three categories: main observable factors, the processes that seem to underlie these factors in both system, and some of the causal factors in connection with each stage of the analysis. Selye presents his theory in terms of stages, and these stages are reflected in the table. Our treatment of psychological stress also implies stages, although these are not so clearly temporal in character. For example, the knowledge that enters into the secondary appraisal process may occur before, simultaneously with, or after the presentation of the threatening stimulus, still, a rough sequence is implied because threat follows appraisal of the stimulus, and coping process are in turn dependent on the arousal or threat.

Table-1.1 only schematizes what we have already said about Selye's system of analysis and the concepts of psychological stress presented in our own account. But placing them on the same sheet, juxtaposed, aids us in seeing formal parallels between the two systems. What are some of these?

1.3.3.2 Parallels between Physiological and Psychological Stress

The first major parallel concerns the issue of noxiousness in the physiological system or threat in the psychological. In both cases discrimination is called for. True, in psychological stress the discrimination is made on the basis of cognitive processes before the actual confrontation has occurred, while in physiological stress disturbance of or damage to tissues is required. Still, in both physiological and psychological stress, the structure of the system determines whether or not the stimulus will be noxious or threatening and to what degree. There is much less individual variability in the reaction of the physiological system to the noxious stimulus, since in a given species tissue structure much more similar than psychological structure and what makes a stimulus noxious is pretty much universal. But the basic parallel in the two
forms of analysis consists of the crucial initial distinction between what is noxious and no noxious, threatening and non-threatening, and the structures and processes that determine the distinction.
<table>
<thead>
<tr>
<th>Table 1.1</th>
<th>Parallels and Convergences Between Psychological and Physiological-stress Theory</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Alarm Reaction</strong> (Shock phase-countershock phase)</td>
<td>Stage of Resistance</td>
</tr>
<tr>
<td><strong>PHYSIOLOGICAL STRESS</strong></td>
<td></td>
</tr>
<tr>
<td>Antecedents</td>
<td>Physiologically noxious stimulus; given tissue structure.</td>
</tr>
<tr>
<td>Processes</td>
<td>Disturbance to tissue structure or function by noxious stimulus; communication to central agency.</td>
</tr>
<tr>
<td>Consequences</td>
<td>Signs of injury, for example, lowered body temperature and blood pressure.</td>
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</tbody>
</table>

**Stage of Resistance**
- Antecedents: Physiologically noxious stimulus; given tissue structure.
- Processes: Disturbance to tissue structure or function by noxious stimulus; communication to central agency.
- Consequences: Signs of injury, for example, lowered body temperature and blood pressure.

**Stage of Exhaustion**
- Antecedents: Physiologically noxious stimulus; given tissue structure. Previous consequences stimulate further defensive processes that are built-in mechanisms.
- Processes: Bodily defenses continue; for example, hormonal secretions, metabolic processes as influenced by hormones.
- Consequences: Rise of body temperature and blood pressure; enlargement of adrenals, hydrocortisone in blood and urine.

**Alarm Reaction**
- Antecedents: Potentially noxious stimulus; given tissue structure.
- Processes: Adrenal-cortical secretions as bodily defenses.
- Consequences: Signs of injury, for example, lowered body temperature and blood pressure.
A second major parallel concerns the processes of adaptation to physical harm or disturbance, or coping with the potential harm. For this an organized system with communication channels is required, since without it only a limited local reaction is possible. At the psychological level, there must be a central cognitive response to the conditions of threat and the possibilities and dangers of coping with it in particular ways. At the physiological level, disturbances produced by noxious stimuli most are communicated to some central, regulating agency which sets into motion built-in adaptation responses such as the hormonal secretions of the adrenal cortex. These communicating and regulating agencies include both neural and biochemical structures. In both cases, psychological and physiological, the response pattern must be normally capable of taking the system out of jeopardy. There must be an organized arrangement of signals and reaction to these signals which alter the functioning of the system. Although the details of the structures and processes differ (one set being cognitive, the other neuro-chemical), formal parallels are evident in this aspect of psychological and physiological stress analysis.

1.3.3.3 The Point of Excision between Physiological and Psychological Stress

The main point of convergence between the two systems consists of the indisputable fact that purely psychological stress processes result in physiological reactions identical to those apparently produced by physically noxious stimuli. As we have said earlier, physiological reactions resulting from the psychological event function as stimuli that are noxious to the physiological system. This convergence i.e. expressed in table-1.1 as an arrow going from coping processes in the psychological system to physiological processes involving disturbances to tissue structure or function. The later is listed as a physiological - stress process of the shock phase.

We can regard the physiological mobilizations associated with threat and coping-action tendencies on the psychological side as noxious stimuli. They are, of course, preceded by psychological processes of appraisal. However, once threat thus been appraised and action tendencies with respect to that threat are aroused, the
physiological system is thrown out of equilibrium and it responds exactly as it would in the event of direct physiological assault.

We have, in effect, crossed from one system to another. There are, of course, physiological counterparts to psychological activity such as appraisal, but these physiological correlates of psychological activity have not been the center of attention for physiological stress theorists. Their interest begins at the point where there is a noxious stimulus from any cause. In psychological stress analysis, we are concerned with the process that underlie threat and antecede the physiological reactions as well as with the kinds of psychological processes that intervene and follow from a state of threat. When researchers study the effects of anticipating surgery, dental injections, or other kinds of psychological threats on the secretion of hydrocortisone, they are concentrating on the psychological, antecedent mechanisms in table-1.1. Those research soakers who focus on the physiological mechanisms of the adrenal glands are concentrating on the point in the system where hormonal secretions occur as indicated in table-1.1. The main point of convergence between the tow systems is, therefore, the presence of common physiological responses to psychological and physical antecedents. Furthermore, once a perceivable physiological response has occurred, it acts in turn as a stimulus to be psychological appraised. See, for example, the work on "autonomic feedback" by Mandler, Mandler, and Uviller (1958) and of Korchin and Heath (1961). Thus, a constant interplay is always taking place between physiological processes that gain the attention of the individual and the psychological processes of appraisal.

This is not to say that points of convergence do not exist between the physiological and psychological levels of analysis or that physiological states cannot influence behavior without the mediating process of appraise. There are many examples of neurological or endocrinology states which alter markedly the functioning of the individual at least partly independent of psychological mediation. We need only think, for example, of brain damage and its marked consequences for adaptive functioning.
Grinker and Spiegel (1945) have also pointed to dietary deficiencies, sleeplessness, etc. as factors redacting the capacity of combat flyers to handle the psychological threats of combat. Little is known about the limits of energy resources or the reserves that can be drawn upon to meet threats.

The author has recently experienced a personal instance of this type of convergence when a turner of the pancreas, called insulin because it produces insulin outside normal bodily regulative agencies, produced a condition of severe hypoglycemia. As the condition became more acute, more severe depletion of energy resources took place and difficulties of orientation increased. In the absence of knowledge that a tumor was responsible, there was nonetheless marked alteration of adaptive functioning. The insulin secretion directly altered thought processes and affective states, and it produced major behavioral and motor symptoms. Many (not all) of the effects of this endocrine condition on psychological processes where direct that is did not influence the psychological state exclusively via appraisals. Rather, the influence was determined by altered capacities to function, to appraise, to meet situational demands, to have the energy to carry on the usual transactions with the environment to which the author was committed. Removal of the tumor entirely ameliorated these unfortunate effects.

Although there are physiological properties of human beings that directly set the stage for psychologically relevant processes without the mediating influence of the psychological system itself, these are not well understood nor is their manner of influence always clear. Therefore, in a purely psychological analysis of stress, we have emphasized as the main point of excision between the physiological and psychological processes of treat appraisal and coping, rather than the other way around.

In concluded, the issue of levels of analysis in stress research was first outlined. Psychological stress was differentiated from physiological stress. The former concerns the meaning or significance of a stimulus, that is, its capacity to produce
harm that has not yet occurred; the later concerns harm or disturbance to tissue structure or function that has already occurred. The determination of physiological noxiousness or psychological threat value requires specification of the structure of the individual, either physiologically or psychologically. Research findings dealing with the distinction between physiological and psychological stress were discussed in considerable detail.

A similar problem of levels of analysis exists between sociological as opposed to psychological approaches to stress. One level does not automatically determine the other, as in a social condition such as economic depression. In psychological stress analysis it is necessary to specify the dedicating psychological or process results in stress reactions in a given individual.

Threat was also distinguished from the concept of crisis. It was concluded that crisis in an amorphous concept, difficult to define precisely, and probably consisting of a number of different psychological-stress processes. To be useful, the concept of crisis must solve exactly the same kinds of problem that form the focus for this book and stimulate the present theoretical formulations. In section entitled "Ecology and Psychological stress", the relations between the societies in which the individual lives and the production of stress reactions were considered, with empirical examples from sociological and anthropological research. Work on the structure of the solvent society and its impact on the soviet citizen formed one of the chief illustrations; observations concerning the history of the American Negro and about the German concentration camp made up the other illustration. Both illustrations highlight the capacity of the social setting to influence threat and coping processes.

In the final section, parallels and convergences were pointed out between physiological and psychological stress analysis. One of the parallels is the problem of defining noxiousness or threat. A discrimination of the benign from the harmful must be made. A second parallel is the postulation, at both levels of analysis, of processes of coping with threat and harm, that is, the adaptations which take the system out of
jeopardy. The main convergence is that psychological coping processes involve physiological mobilizations which, in turn, serve as noxious stimuli. There are common physiological responses to both psychological and physical antecedents; that is, psychological stress processes and physiological stress processes can be assessed, in part, by the same physiological response indicators.

### 1.3.4 Stress Management

Stress affects each person differently. Some people may get headaches or stomachaches, while others may lose sleep or get depressed or angry. People under constant stress may also get sick a lot. Managing stress is important to staying healthy.

It’s impossible to completely get rid of stress. The goal of stress management is to identify your stressors, which are the things that cause you the most problems or demand the most of your energy. In doing so, you can overcome the negative stress those things induce.

The Centers for Disease Control and Prevention recommend the following to help cope with stress:

- Take care of yourself, by eating healthy, exercising, and getting plenty of sleep
- Find support by talking to other people to get your problems off your chest
- Connect socially, as it’s easy to isolate yourself after a stressful event
- Take a break from whatever is causing you stress
- Avoid drugs and alcohol, which may seem to help with stress in the short term, but can actually cause more problems in the long term

### 1.4 Moral Values

Moral values are important in life because: If a person has never learned about moral values then how can he/she decide between the good and the bad. Moral values reflect
an individual's character and spirituality. They help in building good relationships in personal as well as professional lives. We can understand the moral values as follows:

1.4.1 Definition of Moral Values

1.4.1.1 Moral

Moral is thing that related with skill to decide right and wrong of behavior that accepted by citizen (Webster New World Dictionary of American Language). Moral is deciding good or bad considered behavior (Kamus Besar Bahasa Indonesia). A morality is sacrifice from little goodness to big goodness (Hazlitt, 1998). Morality according to Bentham is art to maximize happiness; it can be seen by achieving the existence of happy and joyful life of all people (Hazlitt, 2003: 109). Morality refers to concern with what is good or right in people's relationships each other (Sternberg, 1994: 938). A Key to understanding morality is to be specific about definition of good or bad and right or wrong.

In coetaneous English, the words "Moral" and "Ethical" are often used almost as synonyms. Ethic and ethical derive from the Greek "Ethos", means usage, character, and personal disposition. Morality and moral derive from the Latin, and it means customs, manners, character (Earle, 1992: 178).

The term moral implies an ability they are (1) to distinguish right from wrong, (2) to act on this distinction, and (3) to experience pride when one does the right thing and guilt or shame when one dies not (Carol, K. Sigelman, 1995).

Carol K. Sigelman, also stated that there are three basic components of morality, they are:

(I) an affective or emotional component: an affective or emotional component contains the feelings of guilt concern for other feelings that surround right or wrong actions and that motivate thoughts and actions.

(II) A cognitive component: a cognitive component focuses on the way we conceptualize right and wrong and make decisions about how to behave.
(III) A behavioral component: a behavioral component reflects how we actually behave when for example we do or have something that we know is bad or wrong or help a needy person.

1.4.1.2 Values

According to Benninga (1991), the term "values" may suggest that judgments of right and wrong, lofty and base, just and unjust and more personal preferences, that thing are useful as individuals happen to value them. According to Bertens (2000), value is something that interest for us, something that we look for, something that pleases, something that loved, and in short value is something good. Value have good connotation.

According to Paul Edwards (1967), the terms "value" and "valuation" are used in our contemporary culture, not only in economics and philosophy but also in other social sciences and humanities. Their meaning was once relatively clear and limited. Value meant the worth of a thing, and valuation meant an estimate of its worth.

The uses of value and valuation are various and conflicting even among philosophers, but they may perhaps be sorted out as follows.

(I) "Value" refers to what is valued, judged to have value, thought to be good, or desired. Such phrases are also used to refer to what people think is right or obligatory and even to whatever they believe to be true. Behind this widespread usage lies the covert assumption that nothing really has objective value, that value means being valued and good means being though good. But the term value is also used to mean.

(II) Dewey always distinguishes two sense of value, it means either to prize, like esteem, cherish, or hold dear. Or to apprize, estimates, evaluates, or valuate.

(III) Value is sometimes used as an abstract noun in a narrower sense to cover only that to which such terms as good, desirable, or worthwhile are properly applied and in a wider sense to cover, in addition all kinds of rightness,
obligation, virtue, beauty, truth, and holiness. Value is also used like temperature to cover the whole range of a scale-plus, minus, or indifferent; what is on the plus side is then called positive value and what is on the minus side, negative value.

1.4.1.3 Moral Values

Every value will get quality if it has relation with other values. Moral value is value that must be separate with other values. For example, Honesty is example of moral values; this value has no meaning if it does not be applied with other values. According to Rosyadi (2004) economic value is relation of human and thing. Thing is needed because its usefulness. Economic value relate with purpose value. According to Bertens (2000), loyalty is moral value, but it must be applied with other, humanity value for general, for example, love of husband and wife.

Then, there are four characteristic of moral value. There are as following:

(1) **Responsibility:** Moral value is related with human personality, but beside moral value we also automatically can say other values. Moral value makes people wrong or not, because he/she has responsibility. Especially moral value is related with human personality of responsibility. Moral value just can be real in action wholly if it became responsibility of the involved person.

(2) **Obligation:** Moral value obligates us absolutely and it can't be compromised. Other values need to be real and admitted, for example, aesthetic value. Educative and cultural person will admit and enjoying aesthetic value. But indifferent people can't we blame. Moral value obligates us as such, without requirement. For example, honesty orders us to return thing that borrowed, like or not, because moral value contains an imperative category. In other value for example, if badminton player want to be champion, he/she must try hard. It's a must to be champion, but there is a limitation.
(3) **Formality:** Moral value is not stand-alone without other value. Although moral value is top value that we must appreciate, but it is not in top without other value. Moral values did not separate with other values. For example, a seller applies moral values all at once with apply economic values. Moral values are nothing without other values. It is form of formality (Bertens, 2000).

(4) **Pure Heart:** All values need to make it real. Because it has persuasive power, it should be practice. For example, aesthetic value, it should be practiced, play music composition or others. After that the result of it, painting want to be showed, and music want to be listened. To make moral value to be real, it can be appealed from pure heart. One of special characteristics of moral values is this value will effect voice of pure heart to accuse us if appose moral value and praise us if make moral value.

According to Buzan (2003) many spiritual values or we can mention with moral values that can be learned by all people. And this is universal values. There are love and affection, honesty, responsibility, perseverance, integrity, harmony, patience, bravery, justice, simplicity, peaceful etc.

### 1.4.2 Types of Moral Values

(1) **Honesty**

Honesty is estimable character, fairness and straight forwardness of conduct or adherence to the fact. According to Webster (1981), honesty is freedom from subterfuge or duplicity, truthfulness and sincerity.

(2) **Sincerity**

According to Webster (1981) Sincerity is the quality or state of being sincere; an expression of a sincere feeling.

(3) **Humanity**

Humanity is the human race, which includes everyone on Earth. It’s also a word for the qualities that make us human, such as the ability to love and have compassion, be creative, and not be a robot or alien.
(4) **Courtes)**

A courtesy is a polite remark or respectful act. Complain about a bad meal, and you might get kicked out. But the common courtesy is usually an apology from the manager and, if you're lucky, a free dinner.

(5) **Loyalty**

Loyalty is loyal manner. According to Webster (1981) loyalty is the quality, state, or an instance of being loyal; fidelity or tenacious adherence. Loyal is faithful and the devoted to a private person; faithful or tenacious in adherence to cause, ideal, practice or custom.

(6) **Strong Belief**

According to Webster (1981), strong is able to bear or endure: able to withstand stress or violence; having or exhibiting moral or intellectual force, endurance or Vigor. Belief is a state or habit of mind in which trust, confidence, reliance, is placed in some person or thing. Belief is something believed, statement or body of statement held by the advocates of any class of views; conviction of the truth of some statement or the reality of some being or phenomenon, especially when based on an examination of the ground for accepting it as true or real.

(7) **Sacrificing for Other**

According to Webster (1981) sacrifice is something consecrated and offered to God or to a divinity or an immolated victim or an offering of any kind laid on an altar or otherwise presented in the way of religious, thanksgiving, atonement or conciliation.

(8) **Love and Affection**

According to Webster (1981) love is fell affection for. Love is fell referent adoration for. Love is a communications code word for the letter. Affection is action of affection or state of being affected. Affection is kind feeling tender attachment: love, good will. Affection is a strong emotion or passion; feeling aspect of consciousness; to bend of mind: felling or natural impulse swaying the mind: propensity, disposition.
(9) Bravery

According to Webster (1981) bravery is face or endures use with self-control and mastery of tear and often with a particular objective in vie. Bravery is able to meet danger or endure pain or hardship without giving in to fear. Bravery is arising from or suggestive or mastery of fear and intelligent use of faculties especially under duress.

(10) Kindhearted

According to Webster (1981) kind is the equivalent of what has been offered or received. Kind is applying more often to the disposition to sympathy and helpfulness. Kindly is stressing more the expression of the sympathetic, helpful nature, mood or impulse. Kindhearted is having sympathetic nature: humane, compassionate, kindheartedness is the quality or state of being kindhearted.

(11) Enthusiasm

Enthusiasm is strong excitement of feeling on behalf of a cause of subject, something that inspires or is pursued or regarded with ardent zeal or fervor. Enthusiasm is a person who is ore believes to himself to be inspired or possessed by divine power or spirit, or a person who is visionary, extravagant, or excessively zealous in his religious views or emotion. While enthusiasm is relating to enthusiasm inspired preaching. Enthusiasm is having an ardent, reception, responsive, temperament or tending to give oneself wholly to whatever engages one's interest or liking (Webster, 1981).

(12) Peace-Loving

According to Webster (1981) peace is harmony in human or personal relation. A mental or spiritual condition marked by freedom from disturbance or oppressive thoughts or emotion. Loving word is from love, a lover section or attitude.

(13) Perseverance

According to Webster (1981) Perseverance is the action or the fact or an instance of persevering, continued or steadfast pursuit or prosecution of an undertaking or aim.
Perseverance is the condition or power of persevering, persistence in the pursuit of objectives or prosecution of any project. Perseverant is able or willing to preserver.

(14) Self-confidence

According to Webster (1981) self-confidence is confident in one self. Self-Confidence own strength or ability.

1.4.3 Moral Development: Right and Wrong

Ultimately, much of a child's social behavior is determined by ethical ideas about what is right and what is wrong. Although social rules and moral ideas can be inculcated through learning, children seem to go through stages of moral development that are relatively independent of specific training and specific rules. As they develop cognitively children show a sequence of steps in ethical development so that moral development may be considered as a feature of cognitive development (Kohlberg, 1969). Just as with the development of intellectual functioning, it is the sequence that is important. Some children may arrive at each stage earlier or later and unfortunately for us all, some may make very little progress in their whole lives.

Evidence that there are stages of moral development comes from the analysis of children's responses to such ethical dilemmas as the following: A man needs an expensive drug to save his dying wife, but he does not have the money for it and the druggist will not give it to him. What should he do? A woman has pleaded with her doctor to kill her because of great pain. What should the doctor do?

From analyzing children's responses to these ethical dilemmas, Kohlberg has suggested that there are three levels and six stage of moral development. Which are follows as:

1.4.3.1 Stages of Moral Development in Children's

There are three levels of moral judgment.

Level-1: Moral value resides in external, quasi-physical happenings, in bad acts, or in quasi-physical needs rather than in persons and standards, there are two stages. Stage-
1: obedience and punishment orientation. Egocentric deference to superior power and prestige and a trouble avoiding set objective responsibility. Stage-2: Naively egoistic orientation. Right action is that instrumentally satisfying the self's needs and occasionally others. Awareness of relativism of value to each actor’s needs and perspective. Naive egalitarianism and approach to exchange and reciprocity.

Level-2: Moral value resides in performing good or right roles; in maintain the conventional order and the expectancies of others. There are two stages, Stage-3 and Stage-4. Stage-3: Good boy orientation. Approach to approval and to pleasure and help others. Conformity to stereotypical images of majority or natural role behavior and judgment by intentions. Stage-4: Authority and social-order maintaining orientation. Orientation to "doing duty" and to showing respect for authority and maintaining the given social order for its own sake. Regard for earned expectation of others.

Level-3: Moral value resides in conformity by the self to shared or shareable standards, right, or duties. There are two stages, Stage-5 and Stage-6. Stage-5: Contractual legalistic orientation. Recognition of arbitrary element or starting point in rules or expectations for the sake of agreement. Duty defined in terms of contract, general avoidance of violation of the will or rights of others, and majority will and welfare. Stage-6: Conscience or principle orientation. Approach not only to actually ordained social rules but to principle of choice involving appeal to logical universality and consistency. To approach conscience as a directing agent to mutual respect and trust.

The levels give an idea of the trend in moral development. At the first level there is no true morality: the child shows egocentricity of thought, wants to gratify selfish motives, bows to superior authority, and regards people as if they were things. The second level is the "law and order" level in which dilemmas are solved in accordance with the conventional rules and expectations of society; emphasis is no being a good boy or girl. The third level of morality is characterized by reliance upon principles
either specific legalistic ones or abstract universal ones. These levels and the stages too, are found in many different cultures, and they appear in children with different religious, and they appear in children with different religious backgrounds.

As children develop cognitively and morally they do not jump from one stage to another; nor do they apply ethical principles characteristic of a particular stage of all types of ethical problems. A mixture of the stages is usually present in a child's moral decisions, with the earlier stages dropping out as children develop. Moreover, under some conditions children never develop very far; Kohlberg's analysis of certain Nazi leaders reveals a stunting of moral growth, and we might be able to find examples closer to home. If the future lies with the world's children, the world's urgent problem is how to provide environments that do no limit children's moral development.

1.4.4 Agencies of Moral Development

The development of morality is one phase of the growth of man and his culture. There is continuous interaction between man's conduct and moral judgments on the one hand and his physical and social environment on the other hand. Various books on ethics have emphasized the fact that there are individualizing, socializing and rationalizing agencies and tendencies at work in the development of morality.

1.4.4.1 The Individualizing Agencies

In primitive society, as we have seen, the individual was largely submerged in the social group. He had few, if any, rights and privileges apart from his membership in the group. One step in human progress has been the emancipation of the individual from exclusive control by the group and his emergence to a place of dignity and respect as a free, creative personality. In all normal individuals there are certain qualities and characteristics that are of worth and that call for expression. The progress of civilization depends upon the development of these latent powers within the individual, just as it calls for co-operation and mutual aid within society. The set latent and emerging qualities and powers, in addition to man's growing ability of feel pleasure and pain, joys and sorrows, include: (1) self-consciousness. Man not only is
conscious but may also be conscious of the fact that it is he who is conscious. He may consider himself both as subject and as object. An experience of self-identity or unity is present and unites man's separate acts. Man concepts the present with the past and the future through memory and imagination. (2) The power of deliberation or reflective thinking. While animals can form percepts, apparently only man can form concepts. The power of reason enables man to distinguish between truth and falsity and to make comparisons. (3) The ability to distinguish between right and wrong. The power of ethical discrimination means that we can hold man responsible for his acts. These and other emerging qualities of the person are discussed in later sections. Among the individualizing agencies and tendencies are all those things which help to emancipate the individual from subjection to the group and enable him to stand as an individual with rights and privileges, and to develop his own interests and capacities. The growth of individual ownership as opposed to group ownership; the right to choose a vocation for himself, which came as a result of the growth of industry and the division and specialization of labor, the abolition of collective responsibility; aerator freedom in the selection of mate in marriage all were contributions to the development individuality.

1.4.4.2 The socializing Agencies

As individuals have developed their own interests and capacities, the bonds between men in societies have not fallen apart. While it is true that new areas of tension and conflict have occasionally emerged and that there have been periods of revolution and of extreme "individualism," the over-all result has been to develop new areas of co-operation and mutual aid. Man is a social being who cannot live a full, human life apart from his fellows. He cannot develop his latent possibilities except as he is a member of a group. Co-operation implies sympathy and understanding; it grows out of common aims. Among the socializing agencies, the development of language, agriculture, industry and the arts is exceedingly important. Apart from the group, man does not develop even a language. Language in its spoken and written form furnishes
the tools of communication, enables man to profit by the experience of past
generations and makes civilization possible. Agriculture and the industrial arts foster
cooporative effort and the exchange of goods, and they develop the sense of property.
The fine arts, especially music and the dance, are unifying agencies; they tend to bring
persons together in mutual sympathy and support. The ceremonies and festivals of the
group and the common need for protection tend to develop a sense of social solidarity.
The socializing agencies include all those activities which help to develop a spirit of
co-operation and mutual aid in seeking some common good.

1.4.4.3 The Rationalizing Agencies

Men lived on the basis of habit and custom long before began to reflect upon their
actions. Half-conscious adaptation to the needs of life under specific conditions were
mingled with customs which grew out of chance or historical accidents, Gradually,
however, the reflective element became more prominent as men discovered that
reason or deliberation saves time, energy and life itself.

The growth of intelligence is an integral part of the development of morality. The
moral life and the intelligent life are more or less synonymous. Dewey and Tufts
mention forms of occupation, the arts and crafts, exploration and the overcoming of
obstacles as among the central agencies in the development of intelligence, especially
among early men. Hunting and fishing require alertness and daring. Pastoral life and
agriculture stimulate foresight and continuity of purpose. The arts and crafts develop a
sense of order and logical arrangement and have a refining effect upon character.

1.4.5 Reasons for a Study of Morality

In the first place, we live in a world where we must not only make decisions but
where there are right ways and wrong ways of treating a sick man, of building a
bridge, of making a will, and of driving an automobile. There are also right ways to
attain the values of life. Ethics should make clear to us why one act is better than
another. Ethics is the study which deals with human conduct insofar as this conduct
may be considered right or wrong. This is the most important field of human
knowledge. A man may show great technical ability or skill in business or in a profession and yet be very stupid in his sense of values. Ethics is especially concerned with the right ways of doing things in the business of living itself and with the principles underlying the realization of these values in all human relationships.

In the second place, in order to have any orderly social life, we must have agreements, understanding, principles, or rules of procedure. Ethics seeks the most intelligent principles of behavior, or the principles which will make life most wholesome. In every department of life we develop ways of procedure to which we refer individual cases. Any co-operative group activity is founded upon conventions, customs and agreements. These may be conscious and very much in evidence or they may be imbedded in the habits of the members and be unconscious.

To some persons morality seems to be mere convention and a thing extraneous to their own desires. To such persons morality may seem to be a necessary evil or something from which they would like to escape if they could. Such an attitude may be due to a failure to realize that morality is simply the best way of living under existing conditions, or it may be due to the fact that the moral codes of the day need to be revised to meet the present needs of life. Morality must not be a mere matter of inheritance, of convention, of impulse or emotion. Men must come to see the naturalness and desirability of a moral code which is the result of applying their intelligence to the facts of life and human experience.

In the third place, moral conduct and ethical systems, both of the past and of the present, must be intelligently appraised and criticized. In the moral development of the race, guides and checks have been built up for conduct. These have been expressed outwardly in conventions, customs, legal and ecclesiastical laws, and rules and codes of various kinds. They have been expressed inwardly in the sense of duty or the conscience of the individual, in shame and remorse, in praise and blame, and in contentment and dissatisfaction. These outward and inward guides and checks must
be intelligently criticized. Some of them express the needs of man; some do not. Some of them are aids to wholesome living today; others are definitely hindrances.

Finally, ethics seeks to point out to men the true values of life. Ethics asks and attempts to answer such questions as: What values are most worthwhile? Why is one act better than another? No person can live a satisfactory life who has not set up for himself some scale of values. Ethics is a study of human values. It attempts to stimulate the moral sense; to discover the true values of life, and to inspire men to join in the quest for these values.

1.4.6 Moral Sciences

There are certain sciences in which we describe human conduct without expressing any opinion about its value or making any judgment about it. At present, the most scientific decryption of human conduct is probably that given by psychology, and one school of modern psychology, the behaviorist school, holds that the sole subject-matter of all scientific psychology is conduct or behavior. Most psychologists, however, hold the principal part of their field to be not so much the resulting conduct as the inward processes, like intention and decision, which lead to outward conduct.

One branch of psychology, now called social psychology, describes among other things conduct in its social relations, and this is the kind of conduct with which ethics is chiefly concerned. Human conduct is also described in sociology, which may be defined as the science of human society, and while the study of individual conduct has now become the sphere of social psychology rather than sociology, sociology still has for its subject-matter the social institutions and customs which form the background of all human conduct and especially the conduct directed towards other human beings which is the special concern of ethics. Anthropology in its widest sense as the science of man includes human conduct in its sphere, and a great deal of the work of anthropologists has been the description of the conduct and customs of primitive peoples. Indeed, the anthropologist has given so much attention to primitive peoples that we are apt to forget that anthropology deals properly with all mankind and not
merely with savage peoples. And anthropology deals with more than conduct; it deals with the physical and mental characteristics of people which only affect their conduct indirectly. These three sciences, psychology, sociology and anthropology, all provide us with facts about human conduct; and a general knowledge of such facts is a necessary preliminary to making true judgments about human conduct. Even in such a brief survey of ethics as that contained in this book, it will be necessary to make a restatement of certain psychological and sociological facts in the second, third, and fourth chapter. Yet just because these sciences are positive sciences which avoid judgments of value of any kind, we are not very likely to confuse them with ethics. 

At the present day the word 'morals' is used with a variety of meanings, for the science of ethics itself, for actions regarded as good and right, and for the rules according to which such actions are done. It was originally derived from the Latin word 'Mores', meaning customs and so may be appropriately used for men's customary ways of judging human conduct, and that is what we are describing in this positive science.

The word 'ethics', although it is indirectly derived from a Greek word also meaning 'custom', has, by science, the science which tells not what men actually do and actually think it right to do, but what men ought to do and what they ought to think it right to do. In the normative science of ethics, we study the standards by which we judge actions to be right and wrong, good and bad, or in the other ways mentioned in the first section of this chapter. From another point of view we ask what the real meaning of these terms, are right and wrong, good and bad, and the rest; once again we are not asking what people think they mean when they use them; we are asking their true meaning or the only meaning in which they can be used correctly. Such an investigation will necessarily result in the discovery of standards or norms or criteria by which right actions can be distinguished from wrong actions or even better actions from good actions. The discovery and the establishment of such standards are the primary tasks of the normative science of ethics.
There still remains to be considered the practice of doing right actions or what we may call the art of living the good life. **Mackenzie** thought that it was not correct to speak of conduct as an art, but there are actually resemblances between good conduct and such fine arts as painting or music to which the phrase 'the art of conduct' draws attention.

(A) We learn to do what is right, as the artist learns to paint, not so much by a study of theory, as by long and painstaking practice. We may admit that the understanding of ethical principles is help in the practice of goodness just as an understanding of the nature of beauty may be a help to the painter in his art. At the same time the study of the great masters and the deliberate copying of their methods are of greater use than theoretic study in both good living and painting. And in both the chief secret of success appears to be practice.

(B) Good conduct and the arts both directly cause changes in the world outside of us. We make thing around us different by doing good deeds just as the artist makes his canvas different by painting a picture on it. The knowledge of science and philosophy, of which ethics is one example, has no such direct effect on the world outside. Such knowledge does affect the mind of the knower and in so doing indirectly affects his outside activities, but conduct and the, fine arts are themselves activities directly changing the objective material world. Their aim is action and not knowledge.

(C) Good conduct resembles the fine arts in either being or producing something which has in itself beauty or 'worthwhileness' comparable to the beauty of a work of art. A noble deed arouses in us something of the same type of admiration as that caused by a beautiful picture or a 'noble poem.' Sir Philip Sidney's gift of water to a dying comrade is a commonly cited example of this type of action.

There are, however, certain marked differences between good conduct and the fine arts, and Mackenzie was drawing attention to these when he denied that good conduct can be properly called an art.
1.4.7 Yoga and Morality

It may be plausibly urged, however, that spiritual life is an empty though sounding phrase without those thoughts that "wander through eternity" and those feelings which, like love and reverence, pass beyond the narrow limits of self to establish relations with kindred natures or the issue may be more clearly defined by the observation that without objects to comprehend and react upon, personality must cease to be possible while the passage from the personal to the impersonal is not beatific advancement. And even the static perfection aimed at in yoga may be found fault with on the ground that a future which will prove an absolute monotony, which will Bering no new lessons and offer no new opportunities for testing the strength of the soul cannot be welcome to rational beings. Pointed expression is given to a view like this by Davies who remarks that the emancipated soul has in this system "no moral elevation" and "no purpose beyond itself" and considers it a shortcoming that "no breath of emotion ever breaks in on its placid and self-contained life."

But whatever may be said in praise of the conditions of moral excellence, finality cannot be claimed for them, because their essence lies in a categorical demand for their improvement. They are never what they ought to be, and so under them we live in the sheer march of events gating on with their help towards perfection without ever attaining it. But it is this perfection that the yogi strives for, and he is justified in holding that ethical conduct can be no feature of it, as such conduct involves effort and implies the presence of discord, for neither of which there can be room where there is actual and enduring completeness. Discord and tussle belong properly to ordinary human affairs and institutions, and the whole energy of our spiritual nature is bent on transcending them and thus rising to a plane where the conceptions of moral worth and worthlessness have no applicability. But wedded as our thoughts are to our material and social conditions, we are prone to fancy that these must reappear in some etherealized form as a setting for even liberated selves.
Moreover, it is not correct to say that ethical ideas have no place in the metaphysics of the yogi, the truth being that this ethical study is conducted in full view of the wider implication of human existence, with reference to which morality appears to be but a means of escape from the meshes of our lower nature. Constituted as we are at present, there is certainly ample scope for aspiration and effort. But these cannot be ends in themselves, nor can a satisfying stability be claimed for a form of existence which recognizes a purpose beyond its limits. The value of morality in the economy of life lies then in the circumstance that it weeds out those passions and appetites which obscure our vision or sap the energy required for rising above the need of continual adjustment of changing conditions, though even where it fails to achieve this all important object, it may pave the way for relatively higher forms of existence by checking those evil propensities that spell weakness and suffering at every stage.

Yoga recognizes a celestial hierarchy to which access may be won by purity of thought and deed. It believes also that the highest places in that hierarchy are open to those whose careers here are lit up by the noblest ideas and motives. And it does not postulate divine intervention to account for what it regards as a simple correspondence between cause and effect. But it holds at the same time that even the most exalted stations cannot completely satisfy the craving of the spirit for freedom and peace. And it is not prepared to show the customary deference to platitudes about the grandeur of personality and its "immaterial, inextinguishable essence." But this view has been sternly deprecated as subversive of genuine morality and piety, and some of its critics seem to have assumed that intemperate language might be a good substitute for fact and argument in their attacks on it. A capital instance of vulgar acrimony of this type is to be found in Vaughan’s comparative estimate of the merits of the western saint and the Hindu yogi, which runs as follows. "This Sainte indifferent hence of the west essayed to rise above self, to welcome happiness or misery alike as the will of supreme love. The odious indifference of these Orientals inculcates the supremacy of selfishness as the wisdom of a god. A steep toil, that
apathy towards ourselves: A pacifies dispenses, this apathy towards others. One quietest will scarcely hold out his hand to receive haven: another will not raise a finger to succor his fellow." Comment on this precious piece of effrontery is needless, and one only wishes that the writer had been a little more capable of that "contemplative sloth" which he condemns and a little less inclined to rail at things which he did not understand. He would then have been better fitted for the duties of life which he applauds and among which is certainly included the obligation to study men and things before presuming to sit in judgment over them.

One turns with a sense of relief from pharisaic scorn of this sort to Mr. McKenzie’s observation, which shows a sympathetic insight into the nature of the task that, they yogi sets before himself. But here too Christian conceptions are brought into test the soundness of maxims suggested by an interpretation of life which is different from that of the Christian, and certain statements are made which are really pointless though they sound like serious animadversions. "There is no place", says he, "for social ideals in the goal of attainment which the yoga offers. The discipline which is inculcated has reference only to the liberation of the individual who practices it. When others do come in at all, they are not considered as members of society of persons whose well-being is intimately bound up with mine, but as beings the injury of whom interferes with my own progress towards liberation. The social duties that are prescribed are, therefore, of a purely negative kind... In modern times it is the miraculous power that is believed possible of attainment through yogic practices that have been specially sought, and it has been less practiced as a means to the attainment of final deliverance. At its best the yoga has little or no place for 'the life of the good citizen and the honest neighbor and at its worst it opens the way for all kinds of immoral frauds. Jesus condemns pride and covetousness and lust with all the earnestness of any Hindu teacher, but the motive is different. In Hindu teaching these are generally thought of as strengthening that conviction of individuality in cherishing which the soul is drawn away from its true being. In the teaching of Jesus they are
thought of as impeding the development of a true individuality through which the highest ends of the universe may be realized."

Yoga claims, indeed, that the ordinary limits of human intelligence and ability are transcended by those who have completely subdued their passions and appetites and acquired the art of applying the measureless resources of their minds to the objects that they consider to be desirable. But complete deliverance from the trammels of finitude is the one object that has, according to it, a universal and enduring importance, and so it cautions us against the fascinations of power and glory. The god's themselves tempting the unwary devotee by offering him a position similar to theirs; but the plaudit of the world and the homage of the weak and ignorant are a poor consolation to him who forfeits his chances of attaining unqualified freedom for their sake. It is very true that extraordinary powers are oftener sought in this degenerate age than spiritual well-being in spite of this clear note of warning. But a just measure of the greatness of a creed is furnished by those only who take its established way with the single purpose of arriving at its goal. And as Mr. McKenzie applies the opposite principle in testing the ethical value of yoga, he may be asked by way of a reply to mention the faith which is justified by the conduct of the majority of its professors.

He assumes also that the attenuated atmosphere of yoga is unfavorable to the growth of those qualities which enter in the making of the good citizen and the honest neighbor. But charity, truthfulness, chastity, contentment and a high hearted aversion to self-indulgence of every from are among the virtues that are considered essential for success in the yogic discipline. And we have yet ot discover what virtues refer still are needed for the common business of life. Yoga stresses, indeed, the need of frequent meditation on worthy objects and of abstraction from the ordinary affairs of life for the purpose. There is, however, no excuse for assuming that mediation of this type must breed an unpractical temperament, as we sometimes come across men who have by this supreme activity so strengthened and coordinated the powers of their
mind as to be able to give order and unity to the distracting affairs of the world and to endure its inevitable evils with unfa\lttering courage.

It may be objected that yoga advocates complete detachment from secular interests for the sake of uninterrupted mediation. But the recommendation is for those rare spirits who have fully realized the futility of all worldly ambition and love. To ordinary mortals its chief lesson is that power and pelf, ill gotten or ill used, are unmitigated cruses while superfluity itself is a snare which those who care for spiritual well-being should try to avoid. And such is also the teaching of creeds that differ widely from it and from one another. The view is no doubt, very widely entertained at present that wealth and influence extend considerably our sphere of usefulness and that the acquisitive spirit is; therefore, better on the whole than the charm of temper and demeanor which is sometimes found in inert and sluggish natures. But the currency of this doctrine is due to the circumstance that men seldom take religion radically, being always inclined to temper it with some worldly interests and affections.

Mr. McKenzie is perfectly right when he says that virtue derives its sanction in yoga from its tendency to weaken that narrow sense of individuality which disguises the real nature of the soul. But he makes much of a verbal distinction in contrasting the yogic conception with the Christian view that virtue assists in the development of a true individuality through which alone the highest ends of the universe will be realized. For the individuality which the Christian seeks to develop is spiritual, while that which the yogi wants to shed is made up of excrescences like errors, passions and appetites, so that the ultimate object of both is the same. And the well-being of the universe is of interest to the Christian mainly because and in so far as it furthers his own well-being. For his religion never inculcates any form of sacrifice without explicit reference to the other side of the account which contains the guarantee of a full recompense in the life to come. In fact, an injunction to give up all for nothing is repugnant to its spirit and incompatible with its theology. Thus self sins under both the codes not through self-assertion but through self-abandonment or submission to those
mental and moral propensities which perpetuate the domination of what is adventitious and accidental. And with such deference as is due to the considered opinion of Vaughan, it must be said that the selfishness of the yogi is quite as compatible as that of the Christian with the largest demands on forbearance and kindness. He desires no less than others the same consummation for all living beings, and he probably succeeds better than they in conquering animosity by persistent goodwill. In fact, he is told at the outset of his training that he cannot proceed very far in it unless he has unaffected friendliness for the fortunate, compassion equally unaffected for the miserable, a proper regard for spiritual elevation wherever it may be found and a disposition to forget the trespasses of others even when they happen to injure him. But though the ethical tone of yoga is pure and high, it is not enthusiastic; and the sphere of duty appears to contract to suit the lukewarmness of its feeling. So Mr. McKenzie hits off a distinguishing feature when he says that virtue under this code is summed up in passive abstinence from wrong-doing, while active beneficence is the corner-stone of Christian morality. It would be unphilosophical, however, to take this distinction as a mark of inferiority, since there is a philosophical unity in both the systems, which furnishes the key to what is peculiar or prominent in each. And an unphilosophical rejoinder to it would be that Christianity seems to merge all virtues in beneficence and thus to ignore the claims of truthfulness, chastely and contentment when it says that the one test of merit would be whether the naked had been clothed and the hungry fed. The truth is that though greed and lust and luxury are condemned in no uncertain voice, yet there is a special emphasis and warmth in its condemnation of heartedness and parsimony. In other words, virtue is principally an activity with the Christian who stresses the social relations of man, while it consists mainly in freedom from degrading habits and associations for the yogi who values the independence of the spirit above everything else.
1.4.8 Importance of Moral Values

Moral values are important in life because:

- If a person has never learned about moral values then how can he/she decide between the good and the bad?
- Moral values reflect an individual’s character and spirituality.
- They help in building good relationships in personal as well as professional lives.
- They can help in eradicating problems like dishonesty, violence, cheating, and jealousy from one’s life.
- Not only this, they can counter bad influences in society like disregarding women, child abuse, violence, crimes, and agitations.
- They can help you deal with tough situations in life. They can be a key to self-motivation.

1.5 Personality

Personality psychology is one of the most extensively investigated areas of psychology. Personality is a concept that has been used to recognize stability and consistency of behavior in different situations, uniqueness of the individuals and personal differences. Personality is a term commonly used in everyday life; it is derived from the Latin word Persona, which refers to a mask used by actors in a play. It denoted the masks that theatrical players used to wear in ancient Greek dramas, thus the first image of personality was that of a social image that every person chose for playing a role in life, 'a public personality.' This view is in harmony with that of contemporary layman who equates personality with attractiveness, popularity, physical attractiveness, and other features that is socially desirable. Several definitions of personality are available today because the way personality psychologists define it has reformed over the years (McAdams, 1997; Pervin, 1990; Winter and Barenbum, 1999), reflecting theoretical as well as empirical advancements made in
the study of personality. Personality embraces a person's mood, opinions, attitudes, motivations and style of thinking, perceiving, speaking and acting. It is a totality of individual behavioural and emotional characteristics what makes each individual distinct from one another. There are almost as many definitions of personality as there are authors, amongst all some of the definitions of personality are as follows:

1.5.1 Definitions of Personality

"Personality is the entire mental organization of human character: intellect, temperament, skill, morality and every attitude that has been built up in the course of one's life."

- Warren & Carmichael (1930)

"Personality is the dynamic organization within the individual of those psychophysical systems that determine his unique adjustments to this environment."

- Allport (1937)

"Personality is that, which permits a prediction of what a person will do in a given situation."

- Cattell (1966)

"Personality is the most adequate conceptualization of a person's behaviour in all its detail."

- Mc Clelland (1951)

"Personality is a person's unique pattern of traits."

- Guilford (1959)

"Personality is the totality of individual to psychic qualities, which includes temperament, one's mode of reaction and character, to object of one's reaction."

- Leatt (1980)
"Personality is the distinctive patterns of behavior (including thoughts as well as effects, i.e., feelings, emotions and actions that characterize each individual enduringly."

- Mischel (1993)

"Personality represents those characteristics of the person that account for consistent patterns of feelings, thinking and behavior."

- Lawrence A., Pervin and Oliver P. John (1999)

"Personality refers to an individual's characteristic pattern of thought, emotion and behavior, together with the psychological mechanisms hidden or not behind those patterns."

- Funder (2001)

"Personality is the stability in people's behavior that leads them to act uniformly both in different situations and over extended period of time."

- Lee (2003)

"Personality is expressed through its influences on the body, in conscious mental life and through the individual's social behavior."

- Mayer (2005)

According to Schacter, Gilbert and Wenger (2009) personality is defined as "an individual's characteristic style behaving, thinking and feeling."

1.5.2 Affecting Factors of Personality Development

1.5.2.1 Heredity: It provides the child with certain endowments to? With Hereditary factors may be summed as constitutional biological and physiological factors:

(1) Constitutional Factors

The constitution of an individual is an effective factor in determining the type of his Personality. There can be 3 bodily types of personality- (1) short and stout, (2) tall and thin, (3) muscular and well Proportioned. We are always impressed by an
individual who has a muscular and a well proportioned body. Height, Weight, physical defects, health and strength affect Personality.

(2) **Biological Factors**

The working of the nervous system, glands and blood chemistry determines our characteristics and habitual modes of behavior. These factors form the biological basis of our personality.

Adrenal gland, thyroid gland, pituitary gland and endocrine gland affect personality. Adler points out that personality defects lead to the development of inferiority complex and the mental mechanism of compensation. This aspect also includes the mental ability of the child.

It is this ability which enables him to mould the social environment according to his requirements.

(3) **Intelligence**

Intelligence is mainly hereditary. Persons who are very intelligent can make better adjustment in home, school and society than those who are less intelligent.

(4) **Sex Differences**

Sex differences play a vital role in the development of personality of individual. Boys are generally more assertive and vigorous. They prefer adventures. Girls are quieter and more injured by personal, emotional and social problems.

(5) **Nervous System**

Development of personality is influenced by the nature of nervous system.

**1.5.2.2 Environment**

The sociologists emphasize that the personality of the individual develops in a social environment. It is in the social environment, that he comes to have moral ideas, social attitudes and interests. This enables him to develop a social ‘self which is another term for personality. The important aspects of the environment are as follows:
(1) **Physical Environment**

It includes the influence of climatic conditions of a particular area or country on man and his living.

(2) **Social Environment**

The child has his birth in the society. He learns and lives there. Hence, the social environment has an important say in the personality development of the child.

(3) **Family Environment**

Family is the cradle of all social virtues. The first environment, the child moves in, is his home. Here the child comes in contact with his parents and other family member his likes, dislikes, stereotypes about people, expectancies of security and emotional responses all are shaped in early childhood.

The type of training and early childhood experiences received from the family play an important role in the development of personality.

Besides this, economic factors i.e., economic condition of the family and the type of relations between the parents also influence the personality of the child.

(4) **Cultural Environment**

The cultural environment refers to certain cultural traditions, ideals, and values etc., which are accepted in a particular society. All these factors leave a permanent impression on the child’s personality.

1.5.2.3 **Psychological Factors**

These include our motives, acquired interests, our attitudes, our will and character, our intellectual capacities such as intelligence i.e., the abilities to perceive, to observe, to imagine, to think and to reason

These factors determine our reactions in various situations and thus affect our personality, growth and direction. An individual with a considerable amount of will power will be able to make decisions more quickly than others.
Thus, we see that hereditary, environmental and psychological factors contribute towards the development of personality.

### 1.5.3 Classification of Personality Theories

In the present time, many conventions of personality are found. Generally, every theory has arisen in different situations. The principle founder also has a certain type of approach, a certain type of viewpoint. Not only had that, as the study method changes, the form of the theory also changed. The present principles that exist today are classified as follows.

1. **Psychodynamic Theories**

   This personality theory gives priority to the study of stimulating factors responsible for the emergence of a person's behavior. The principles of [Freud](http://example.com), [Jung](http://example.com), [Adler](http://example.com), [Murray](http://example.com) etc. have been included in this category as their theories attempt to give an explanation of the motivational factors of behavior. Here, one thing should be kept in mind that these principles do not have complete scientific acceptance because they are unable to explain the true form of the motivating factors that are responsible for their personality and behavior.

2. **Trait Approach**

   The principles in this class give greater importance to the understanding of personality traits. This theory attempts to give a systematic understanding of the physical, mental, and emotional features of the individual through scientific study. Principles of [Allport](http://example.com), [Cattell](http://example.com), [Eysenck](http://example.com), [Moreno](http://example.com) etc. are included in this category.

3. **Constitutional Approach**

   The specialty of this approach is that it is defined as the pattern of personality and the definition of its shape-type and its related nature as part of the involvement. In this theory, the principles of [Krestchmer](http://example.com) and [Sheldon](http://example.com) have been kept.
(4) **Life-span Approach**

Under this approach, the definition of personality is made in context to changes in behavior of a person from birth to death. In this theory, *Eric Ericsson's* personality theory has been included.

(5) **Phenomenological or Humanistic Approach**

This approach focuses on individual's personality experiences in personality studies. In other words, the practitioner pays attention to how the person is actualization the environment. This theory includes the principles established by *Maslow and Rogers*.

(6) **Cognitive Approach**

The cognitive approach in psychology is a relatively modern approach to human behavior that focuses on how we think. Under the principle, *Kelly and Kurt Lewin* principles have been included.

(7) **Behavioral and Learning Approach**

In this theory, personality is considered to be a collection of specialized learning reactions to stimuli and a set of habits or clear behaviors. So in this theory, personality is meant only by things which can be monitored in a subjective way or in which they can be manipulated. Under this approach, the personality theories established by *Skinner, Hull, Miller and Dolard* have been included.

(8) **Social-cognitive Approach**

This approach emphasizes the importance of environmental or circumstantial factors for the study of personality. The belief of this theory is that behavior is the result of continuous interaction of individual variables and environmental variables on impact of the cognition. In this approach, a complex definition of personality theories established by *Albert Bandura, Wolter Mischel and Martin Seligmen* has been defined.
(9) **Dimensional Approach**

In this approach, the definition of personality is made in context of one dimension, not in the context of type. This approach included the theory of **Eysenck** and the five factor model established by **Costa & McCrae**.

### 1.5.4 Operational Definition

(1) **Yoga**: In this research, the people who go to the yoga center are selected as yoga.

(2) **Moral Values**: Moral values are the principles and standards which determine whether an action is right or wrong.

(3) **Personality**: Personality is defined as the set of habitual behaviors, cognitions and emotional patterns that evolve from biological and environmental factors.

(4) **Businessman**: Business is work relating to the production, buying, and selling of goods or services.

(5) **Employee**: A job is a work in which a person is assigned work for a specific time and in return, a particular remuneration is paid.

(6) **Sex**: The identification of sex can be utilized by development of their physical appearance. In boys the recognition of his physical and girls the recognition of her physical appearance can be consider a sex.

(7) **Age**: We can consider age as the development from birth to till now.

### 1.5.5 Significance of Research

In this progressive age human being’s activities are become very fast. In this age people are allaying works with machines, but not with people. Today a man is being bound by time and day to day he is being surrounded by professions. Therefore his life becomes falloff conflict, and that is why person become a victim of a big amount of pressure. In the present time people are losing an exclusive attention and getting increment in disease, mentally tension, down personality and moral values. Because of the conflictive and competitive life a person is been surrounded by works, and could not get proper sleep, and many disease come into the mind. Man feels
inferiority when he gets failure, and nor finding any changes, even doing many attempts.

According to Dr. Sailesh Rawal by doing yoga everybody can get improvement in sleepiness, decrement in blood pressure people can develop their self awareness and by that people can understand the problems of other people. A person can be significant in the society, spiritual power can improve, and people can peace, improvement n knowledge, improvement in self-confidence and skill. By doing yoga people can be healthy and physically fit and will have attractive personally and many people attract towards the man.

According to a study of U.K many people don’t do yoga, and so that there are many possibilities to get diseases like back pain, hair-falling, skin disease as well as people cannot get concentration in job.

So by doing yoga a person can maintain concentration in works and get’s satisfaction with works. Human being can do works with full peace of mind. Now the question is that those women and man do not do yoga do they feel as get mentally pressure of the works? Either they feel physical problem? Either it how more moral value of less moral value? Either yoga does effect on their personality or not? What like yoga effects on physical and mental tension, moral values and personality or not? Like this question, the study is been undertaken to get the solution of several other questions.

1.5.6 Research Compiled

Chapter-1 : Introduction. Chapter-1 is include with introduction, meaning, definitions, theories and importance of psychophysical stress, moral values and personality, definitions of important words in research, significance of research, research compiled and cheater summary.

Chapter-2 : Reviews of Related Literature. Chapter 2 will be include with reviews of related literature of psychophysical stress, moral values, personality, yoga and chapter summary.
Chapter-3 : Research Method, Design & Process. Chapter 3 will be include with problem of research, objectives, hypotheses, variables, research design, sample, tools, data collection, statistical techniques and chapter summary.

Chapter-4 : Data Analysis, Result Discussion and Interpretation. Chapter 4 will be including with result discussion and interpretation of psychophysical stress, moral values and personality, and chapter summary.

Chapter-5 : Research Abstract. Chapter 5 will be include with research conclusions, main things, limitation of research, suggestions for future research, problems of data collection and chapter summary.

1.5.7 Chapter Summary

In this chapter, definitions and theoretical conceptions of the psychophysical stress moral values and personality were described.

Studies related to the problem of this study have been discussed in the next chapter named review of relevant literature.